585 On the fourth day the bride returns to her parents' house with the groom. They do not talk to each other on the way. Upon arrival, the new son-in-law greets his parents-in-law with offerings of sheep, pigs, and wine and is in turn entertained with wine by them. The same afternoon he returns 591 home without the bride, who remains in her parents' home. This custom is called tso-chia, meaning "staying home."

The tso-chia period varies from one or two years to three or five. During this inspection trip [58], the author frequently met brides who had been staying home with their parents. [837] While there, she can enjoy a loose romantic life without being interfered with by father or elder brothers who pretend to pay no attention to her. During her stay with her parents, she wears the same dress as the bride. Day and night she chases and plays around with the young men of the neighborhood or her male cross cousins. She, too, enjoys sexual freedom.

During the same period the groom can also contact the bride and make love. It is only when the bride becomes pregnant 843 that the groom takes her to his father's house. The first 849 child usually is not the child of the groom, but he has to recognize it as his child.

592 Having learned that his bride is pregnant, the groom immediately sets out to build a new house for the bride to live in as no married son can stay in the same house with his parents. [583] After the husband and wife have formally lived together, the wife's father's family then sends the entire dowry to them. Among the Lolo, both male and female have the right of inheri- [428] tance; therefore, the daughter's dowry is also a part of the property given her by her parents. It includes silver, slaves, food, oxen, sheep, and even land.

594 Because of this marriage relationship, the Lolo newly-weds have the economic basis to establish a family. The 583 house built for them by the parents of the man's family and the dowry sent by the girl's family all provide the economic conditions necessary for establishing a family. After that, the couple live a normal family life, both male and female cooperating in efforts for economic improvement. They bear and rear children to shoulder the common parental responsibility.

593 Although a Lolo wife is obtained through money payment and her marriage is one form of bartered marriage, she 562 has the same position in the family as the man. Since they have a small family and do not live with the husband's parents, there is no problem of conflict between mother-in-law and

628 hand, the white Lolo can be kept as slaves or sold to others.
727 The property of clan enemies can be seized as one's own.
567 Therefore, to fight a clan feud is also a means by which the Lolo enriches himself through annexing another's property.

428 All immovable property, movable goods, and slaves are regarded as family heirlooms to be handed down from generation to generation. According to an unwritten law, the house is inherited by the youngest son because the daughters and the other sons would have established their own households after marriage, and only the youngest son who lives with the parents in the family house is entitled to inherit it. [70] Both male and female children have equal rights to all other property. In general, the lands and fields are divided among the sons since it is impractical for the daughters who are married away into another village to make use of them. Money and other belongings, such as guns, cattle, and male and female slaves, are distributed equally among the children. [567] Usually male slaves are given to the sons and female slaves to the daughters. If the number of slaves cannot be divided evenly, one party can pay silver to purchase the rights from the other.

The distribution of family property comes after the death of the parents. It is supervised and arbitrated by clan relatives, as well as mother's brothers and father's sisters' husbands. Special portions not included in the divided property are set aside for unmarried children. When the parents make arrangements during their lifetime on how the family property should be divided, their wish is always obeyed and carried out after their death. A couple of years ago a quite wealthy white Lolo, who lived north of the village of San-ho-i-ta, passed away and was survived by two grown-up sons and one married daughter. On his sick bed, the old man, who loved his daughter the most, told her secretly of three places in each of which she could dig up a jar of silver. After his death, the sons each got a jar of silver dug up from some hiding place told them by the father. The daughter was able to unearth two jars according to the old man's directions, but she failed to find any silver in the third place. She dug again after having consulted the pi-mu, but still there was no silver. So she was obliged to tell her elder brother, who demanded an even share of the buried silver, if found, before promising to help her. The sister, however, refused to comply. From this case which was still unsettled when the inspection team left Liang Shan, we can get a general idea of property inheritance in Lolo society.

567 A strict distinction and an absolute lack of social equality exist between the black and white Lolo. As the owner of land and cattle, every black Lolo is a potential landlord. He regards as his chattels all kuo-chuang wa-tzu [household slaves] who till the field, tend the cattle, do daily chores, and perform other services for him. Even their very person is a part of the master's possessions, and they can be sold or transferred at his whim. An interesting incident which can serve as an example happened at the time of the author's investigation at the village of Hsi-ning. A black Lolo of the En-cha branch was [525] gambling at P'ing-pien with another black Lolo. He was a heavy loser, and after having emptied all the silver he had with him, he still owed the winner a large debt. He immediately ordered his personal attendant, a household slave, to go with the other black Lolo. The slave, who had served the En-cha black Lolo for a number of years and had grown attached to him, did not want to surrender himself to a new master. So he cried bitterly and refused to obey his master's order. The En-cha black Lolo was so infuriated at this disobedience that he chased the slave to the bank of the Hsi-ning river and while there threw a big stone at him. Fortunately, it missed. There were many eyewitnesses to this incident which demonstrates the relationship between the black and white Lolo.

Household slaves can also be transferred. At the marriage of a black Lolo girl, the maids follow the bride as a part of her dowry. In the division of family property after the parents' death, the slaves and the slaves' children are evenly distributed among the heirs, the male slaves going to the male heir and the female ones to the female heir. Sometimes when the number of slaves is not divisible, they may be purchased with silver or transfered in such a way so as to maintain the principle of equal distribution of the slaves among the heirs.

564 [73] While the black Lolo has absolute authority over
567 his household slaves with the power of life or death, to give or to take away, the white Lolo "subjects" are treated quite differently. These "subjects" have been long-time residents of the village for generations. They own their individual [421 houses, land, and other property. In Ta-liang Shan, if a
428] white Lolo "subject" should die without a male heir or a close relative, the black master could take over his land and property. Lolo tradition, however, forbids the selling of white Lolo "subjects" who consequently have a social status higher than that of the household slaves. During a clan feud, a captured white Lolo "subject" becomes the household slave of

[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

631 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 631 648 The "Lolo" hamlets or villages are headed by a "siao-phay," who administratively comes under the control of either a "Méo" "ping-t'éou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thai" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 428 The family constitutes the true social unit. Property rights and the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 428 When the head of a family dies, his goods, real and personal, are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.